Bulletin—

of the UNITED BIBLE SOCIETIES

Number 19

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OF RELIGION

3rd Quarter
1954

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UNITED BIBLE SOCIETIES

BULLETIN

THIRD QUARTER - 1954

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THE VON CANSTEIN BIBLE INSTITUTION

by Oskar Soehngen

A FEW yards from the headquarters of the Evangelische Hauptbibelgesellschaft zu Berlin (Evangelical Bible Society in Berlin) in the Russian sector, stands the noble building of St. Mary's, the church of the Bishop of Berlin. In that church lie the remains of Carl Hildebrand von Canstein. His life's work—the von Canstein Bible Institution (Bibelanstalt) founded in 1710, but only given that name after his death—was handed over to the Prussian Bible Society in 1938, since the well-known Frankish Foundation in Halle, with which the Anstalt was connected, was expropriated by the Nazi government and taken over by the state ; the old tradition continued under the new name " Prussian Bible Society and Canstein Bible Institution." After 1945 new changes took place : since the province of Prussia was abolished, the Prussian Bible Society had to adopt a new name, the " Evangelische Hauptbibelgesellschaft zu Berlin " and the Canstein Bible Institution, on account of the political division of East and West Germany, had to become independent again and to move to West Berlin in order to provide Bibles and New Testaments, from its own " western " production, to the areas formerly served by the Prussian Bible Society in West Berlin, Rhineland and Westphalia. In 1953, for the first time after a long interval, an edition of Bibles was produced bearing again on the title page the name " von Canstein Bibelanstalt."

The von Canstein Bible Institution can rightly be considered as a forerunner of the Bible Society movement, which grew up so extensively in the first part of the nineteenth century and from which such a rich blessing has gone out into the whole world. Indeed at the time of its formation it bore many of the characteristics that later distinguished the history of the Bible Societies. Yet it is true to say that its initial missionary impetus slowly died out. The Canstein Bible Institution was born 100 years too early to be a real Bible Society. The time was not yet ripe for that. Nevertheless a comparison between the formation of the Canstein Bible Institution and that of the Bible Societies remains interesting and instructive, and shows many points in common. These characteristics are as follows :

Characteristics of a Bible Society

1. A Bible Society can only be formed where a real Bible movement is in existence, which has prepared the ground for it—as indeed the Prophet Amos pointed out : " Behold the days come, saith the Lord God, that I will send famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." This was the situation at the time when Baron Carl Hildebrand von Canstein lived ; under the influence of devoted men like Philipp Jacob Spener and August Hermann Francke there arose a powerful movement, given the name of Pietism, for the awakening of a church benumbed in its teaching and on account of controversy. Its followers formed small groups around the Bible ; the Collegia pietatis (hence the name pietism) were known as Collegia philobiblica, i.e. circles in which the love of the Bible was nurtured. Leaving aside the dogma of the Church, they sought the source of life itself, as it springs forth in the Scriptures ; they wanted to hear and to interpret God's Word and by means of that Word to have a direct encounter with the Saviour himself and be led to a consecration of life. Spener, who was dean at the Nicholai Church in Berlin from 1691, after his expulsion

from Dresden, was the spiritual father of von Canstein, who published Spener's works at the publishing house of Waisenhaus in Halle ; Spener also put von Canstein into contact with August Hermann Francke in Halle, who was later to be present at von Canstein's death. Links with the Herrnhut pietism also existed since von Canstein was on his maternal side the uncle of the Count Nikolas Ludwig von Zinzendorf.

2. If one wished to take seriously the injunction " Search the Scriptures " (John 5, 39) one needed a copy of the Bible. At the beginning of the history of all Bible Societies lies the recognition of the fact that distribution through booksellers, as had been the case up to that time, was inadequate ; popular editions were lacking, existing editions were too expensive. In his basic work, " Pia desideria, or a heartfelt plea for an improvement in the true evangelical church that will be pleasing to God," Spener demands that " one should consider in it the bringing of God's Word among us more abundantly," and Francke had a translation of Luther's Bible printed as early as 1702. Above all there was a desire to give the Bible into the hands of the poor and needy at a low price ; the New Testament should cost not more than 2 Groschen and the Bible not more than 6 Groschen—said von Canstein, in expounding his programme in 1710. In this way the Word of God could be placed in the hands of several hundred thousand people in a short time.

3. The formation of a Bible Society expresses also the desire not to leave the matter of Bible distribution more or less to the chance initiative of individuals or private bodies, but to take it in hand systematically and to plan it methodically. As in Germany so in England there were private efforts, for example in the Society for the Promotion of Christian Knowledge, founded in 1698, which among other things undertook the translation and distribution of the Bible in several languages and dialects and out of which in 1701 the Society for the Propagation of the Gospel grew. But an extensive action came only with the formation of Bible Publishing Houses and Bible Societies which have exclusively this aim. First the speculation of book-sellers with the Bible had to be avoided ; the von Canstein Publishing House took in hand the production of the Bible. Secondly, an effort was made to reduce the price of the Bible, so that on the one hand Christian charity was appealed to in order to help meet the cost of production by investment of private capital and by keeping the cost of printing as low as possible ; on the other hand through the development of new techniques in printing, above all the introduction of permanent type, an entirely new and appreciably lower basis of calculation for Bible production and an improvement of editions was provided. Not only did von Canstein place the main part of his not insignificant fortune at the disposal of the work of the Publishing House, but other help came from all sides—mostly from the court and from the aristocracy, considerable contributions including 1,000 Taler each from the King of Prussia and Prince Carl of Denmark, and a ring worth 200 Taler. As regards the new process of production, von Canstein expressed his opinion with great clarity in his statement on his programme, in 1710 : To set the whole Bible at one time (no longer, as had been the case hitherto owing to shortage of type, first setting one part and printing it, then distributing the type and setting the next part, etc.) and keep the composition so as to save the expense of setting of the next edition. " In doing this one could not only save the cost of setting and correcting for all editions, but could also bring out the New Testament and the whole Bible accurately, so that not the smallest printing error would remain ; and if in the first and second editions a mistake was still found, this could soon be changed so that all subsequent editions would be faultless."

Naturally a large capital was needed for providing the necessary supply of type, and von Canstein had to bear a great deal of anxiety over this for many years. In 1717 the first edition of the New Testament appeared under the title : " The New Testament of our Lord and Saviour Jesus-Christ. Put into German by Martin Luther. With brief summary of each chapter and all essential parallel references. In addition an introduction by Baron Carl Hildebrand von Canstein, Halle. To be found in Waisenhaus, 1712." Up till the death of von Canstein in 1719, 28 editions of the New Testament and 8 of the Bible in 8vo and duodecimo appeared, altogether about 100,000 New Testaments and 40,000 Bibles.

4. The production of Scriptures in foreign languages is a traditional and specific feature of fully fledged Bible Societies. Indeed, the immediate impulse for the formation of the British and Foreign Bible Society was the need for Bibles in the Welsh language, spoken only by a relatively small section of the British nation ; similarly the Berlin Bible Society (founded in 1805), a forerunner of the Prussian Bible Society, was mainly founded in answer to the urgent call of the preacher, John Jaenicke, minister of the Bohemian Church in Berlin, to provide Bibles in their mother tongue to the Bohemian-speaking evangelicals. (Up to that time the Bohemian Bible cost Mks.30 per copy !) Although not primarily concerned with the production of Scriptures in foreign languages, the Canstein Bible Institution had also, before the Napoleonic wars and occupation, issued and circulated in Europe, America and even among the Russian settlers in Asia, Slavonic and Polish Bibles and Testaments, and moreover shared in the printing of an Estonian Bible in Reval. In 1749 a missionary edition of Arndt's " Paradiesgärtlein " appeared in the language of Malabar, in the preparation of which the missionary Benjamin Schulz had co-operated.

The man behind the movement

And who was this person whom the Church had to thank for the blessed work of the first Bible Publishing House ? Carl Hildebrand von Canstein was born in Berlin on August 4th, 1667, a descendant of one of the oldest German noble families. Growing up in a learned and pious family, he lost his father when he was only 13. Since his father was Lord Chamberlain in the service of the state of Brandenburg, his son was intended by birth to spend his life at the court. At 16 he took up studies at the University of Frankfurt-on-the-Oder, in order to study law and after graduation he made a two years journey on horse-back to distant countries. At 22 he entered the court as a page, but he did not stay there for long and changed to the army as a volunteer in the campaign in Flanders against France. Here he reached a decisive turning point in his life : in Brussels he suffered from an attack of dysentery which nearly cost him his life. At this time of need he made a vow that if God saved him from this illness he would serve Him for the rest of his life. His prayer was heard ; von Canstein recovered from his illness and reported to Berlin. As he regarded his life from then onwards as dedicated to God, he did not accept any further public office. Through his connection with Philipp Jacob Spener, already mentioned, his natural inclination towards spiritual matters, even towards theological studies, received fresh encouragement. After the death of Spener he became, along with the well-known theologian Joh. Porst, the centre of the pietistic movement in Berlin. He had been in contact with August Hermann Francke in Halle for many years. He did a great deal of good and supported everything that would " awaken and maintain interest in the Church". But there was *one* work on which his thoughts were concentrated

and which in the end claimed almost all his strength, which survived him and became fruitful for posterity : the foundation of the Bible Publishing House

The institution he founded and which still to-day has its part to play—naturally in a different form—in helping to make a path for the Word of God, has also in the past century maintained many fruitful connections with the B.F.B.S. For example the latter, in 1819, sent two modern printing presses to the von Canstein Bible Publishing House, while from its side the Canstein Publishing House put at the disposal of the B.F.B.S. the text for its edition of the Bible in German. At this time, when the B.F.B.S. is celebrating its Third Jubilee, we send out greetings and best wishes, in the words with which von Canstein concluded the preface of his first Bible edition, in 1713 : " I wish finally, from the depths of my soul, that God our Father, according to his boundless goodness, may greatly further the spread of His precious Word in our time. Towards this end may He awaken in many hearts the resolve to use with joy all the strength and means received from the Lord, so that the light of His Word may appear in all places and shine in more and more hearts. Then will the knowledge of the Lord be complete in every land as the waters cover the earth."

THE BÂLE BIBLE SOCIETY

founded 31st October, 1804

by RUDOLF VOLLENWEIDER

The foundation

THE town at which the Rhine finally leaves the frontiers of the Swiss Confederation,proved to be a well-tended soil for receiving the precious seed which was prepared in London on March 7th, 1804. As early as 1780, the formation of the Deutsche Christentumsgesellschaft (German Society of Christendom) had taken place in Bâle. At that time, the pastor at Augsburg (Germany) had handed over his parish to a curate and gone on a journey, for he knew he was called by God to gather the faithful around the banner of Christ again, in as many towns as possible, and to bring the truly Christian minded people into association with one another, across national frontiers. This pastor Ulsberger had already journeyed through Germany and Holland and had gone over to Britain. He had in many places met with a friendly reception, but nowhere was any concrete form given to what he was striving for.

He then crossed the Channel again, went up the Rhine in order to return to Augsburg, and on the way came to Bâle. Here, among a number of pastors and leading citizens, he found a full understanding of his concern which now took the definite form of an association, in the formation of which the members solemnly undertook : to deepen their religious life ; to forge close fraternal bonds between the members, irrespective of rank and possessions ; and to engage in an active exchange of spiritual experiences with similar associations in other towns. The ice was broken. Urlsberger could now proceed. He had a following in other towns of Switzerland and Germany, and among all these there was active spiritual intercourse. But there was still the need of a central point which could receive and stimulate suggestions on the part of all concerned. There was some hesitation between Nürnberg and Bâle, but in the end Bâle was chosen as the headquarters of the Deuutsche Christentums-gesellschaft.

Since the extent of the correspondence now involved a great amount of work, they were happy in Bâle to acquire the Württemberg candidate, the theologian Friedrich Steinkopf, as secretary, in the year 1795.

He was eminently suited to the post and it seemed a heavy loss for the Society when he was called to the German Savoy Church in London in 1800. But even this loss was shown later to be a gain for Bâle.

The young C. F. Spittler took up his post in Bâle—a man who stood in the front ranks of the Christian community of the town during the first half of the century. And at the same time in London Steinkopf was gaining experience which was decisive in the formation of the Bâle Bible Society. In 1803 he was already a member of the London Tract Society. There he heard the cry of the need of the Methodist preacher Charles, who was greatly purturbed that in his own country of Wales the Bible was scarcely known any longer among the people, because there were no copies. He was present when it was proposed to form an association for the distribution of the Bible in Wales, and when the preacher Hughes asked the question : " If for Wales ..... why not the whole world ? "

Steinkopf at once realised that God had something important in mind and he offered to go on a journey through Germany and Switzerland in the same year 1803, to investigate whether a similar lack of Bibles also existed in these areas and if so, to examine, in co-operation with friends there, how to remedy the situation. In the north of Germany he found that the Halle Bible Institute of Baron von Canstein had for many years brought great blessing to the people. Elsewhere, the great, expensive copies of the Bible that came from the old printers were in the houses of the wealthy, but among the people and in the schools the Bible did not exist.

In May, 1804, Steinkopf, greatly impressed by the foundation of the B.F.B.S. in London, had already written to his friends in Bâle, urging the formation of a Swiss Bible Society. The spark was not long in reaching the tinder. Yet a first obstacle had to be removed : in Bâle the Luther Bible was in use ; in Zürich the Zwingli Bible ; in Bern the Piscator Bible, and in French-speaking Switzerland the French Bible. It was impossible to suggest the production and distribution of four different Bibles as the first aim of the intended Society. After thorough deliberations, those in Bâle decided to join together with groups of German towns, especially with Nürnberg, where Steinkopf had, as in Bâle, found understanding of his concern and where plans were prepared for the production of Luther Bibles. And thus, on October 31st, 1804, the Bâle Bible Society was formed in the vicarage of St. Elizabeth, by the leading men of the Christendom Society, in co-operation with other pastors and leading laymen of the city.

The first century

The first act of the new Society was to share with the Nürnberg group in the production of a cheap New Testament in the Canstein Luther text. Unfortunately this edition was *too* cheap and did not give satisfaction as regards type-setting or paper. As a consequence, two years later, with the full approval of the Nürnberg group, the Bâle Committee began to print its own Bible. The task was simplified by the fact that a first-class type foundry as well as a reliable paper factory were on the spot. In 1808 the whole Bible appeared in large 8vo, also in the Canstein Luther translation. The second edition followed in 1810 and so on, until the 55th in 1873. Smaller and

cheaper Bibles, New Testaments and Portions were also printed in the course of the years until the more handy and less expensive production of Stuttgart and Berlin rendered the Bâle production superfluous.

The Bâle Bible Society, however, did not limit its activity to the production of German Scriptures. In its early days, with the help of the B.F.B.S., which was unable to work in France at that time, it supplied appreciable quantities of French Scriptures. Again in co-operation with London, editions in the various Romansch dialects were published, Bibles and Testaments, and later a Greek New Testament primarily for distribution among the Greek population of what was then Turkey. In 1827 the Bâle Bible Society also undertook the production of a Hebrew Old Testament. Finally, through close collaboration with the Bâle Mission, the Bâle Bible Society, partly as their own enterprise and partly as joint projects, printed Scriptures also in Tulu, in Canarese, Malayalan, Ga, Twi, Ethiopian and Amharic.

At first the Bâle Bible Society tried to meet needs as they were reported. Later on it also engaged in colportage work, particularly in the neighbouring Alsace. This activity was supported financially by the B.F.B.S., another sign of the close relations which existed between the two Societies. For its colportage work among Roman Catholics, the Society made large use of Roman Catholic editions of the Scriptures. In the reports of the Bâle Bible Society one can often see a reflection of the political affairs of the country, and of the surrounding European countries. The revolutionary entanglements in the Canton of Bâle brought, in 1831, a federal garrison to the town: New Testaments were presented to the troops. In the Federal war of 1845 the insurgents captured in Lucerne were provided with Bibles and New Testaments. When the first railway line was constructed, colportage was active among the workers. In conflict with the Prussians on account of the revolution in Neuchâtel (1857) the Federal troops guarding the Rhine frontier were provided with New Testaments. In the Italian war against Austria (1859), New Testaments were sent to the captured Austrians in Piedmont and the South of France, and in the Franco-German war (1870-1), when an entire French army had to cross the Swiss border and were interned, a really wide field of work opened up for the Bâle Bible Society.

In contrast to this spontaneous kind of activity which came about through the circumstances of the time, was the practice of giving a family Bible to couples married in Church in the town—a practice which has continued unbroken from 1841 until the present day.

The last 50 years

As far as the past 50 years of the work of our Society are concerned, we only need to refer to three main events : the production of the new Bâle edition of the Bible ; the formation of the Federation of Swiss Bible Societies ; and the renewal of colportage.

(1) During the last war production by the Stuttgart Bibelanstalt, which had always shown such efficiency, was slowed down. The Bâle Bible Society decided, in agreement with the Bible Societies of the other cantons, to undertake the printing of a simple school-Bible. On payment of copyright, Stuttgart authorised the production by the Bâle Bible Society of a photocopy edition and from 1943-1948 about 120,000 copies were printed. These simple volumes rendered their service but production has now stopped, since Stuttgart has now been able to resume its distribution in the ordinary way.

(2) Prompted by the secretaries of the U.B.S., the Bâle Bible Society invited the other Swiss Bible Societies to a meeting, informed them of the formation of the UNITED BIBLE SOCIETIES in London, and submitted the suggestion that the multifarious societies in Switzerland should be united and that together they should seek for membership of the U.B.S. At a second meeting in 1947 a positive answer was given to this wish, and the Federation of Swiss Bible Societies came to life, with Bâle as its centre and Pastor R. Vollenweider as President. Soon after it was received into the fellowship of the U.B.S., and a happy collaboration started which has not ceased to prove most satisfactory. The Federation devotes its help to the people in neighbouring countries ; it co-operated energetically in the production of the Romansch-Ladin Bible for the Engadin, which appeared in 1953 ; and made possible, in collaboration with the Bâle Mission, the production of a Dajak Bible for Kalimantan.

(3) At the beginning colportage concentrated its activity more on the rural areas. In the first decades of this century, however, this work came to an end through the old age and death of those entrusted with it. In its place the town itself became a field of work, with the motto : from place to place and house to house. But this was only possible because a woman colporteur equipped with all the necessary gifts was prepared to devote herself to this work. For nearly 30 years she has gone from house to house, not only offering the Bible but also knowing how to get into conversation with people about God's Word, and never becoming discouraged even when as in many cases she had the impression, in going down the stairs, that nothing had been achieved. But the seed is the Lord's !

Through the U.B.S., through the visits of our delegates to its annual meetings and of its secretaries in Bâle, the Bâle Bible Society has again come in touch with the B.F.B.S. This is a source of joy to us, for we are descended from her and we are proud that we can celebrate our 150th birthday in the same year as our mother society. May God bless both mother and child !

DISCOVERING THE POWER OF THE BIBLE

by A. M. CHIRGWIN

THE editor has asked me to tell readers of the BULLETIN something of the way in which, during the last few years, I have come to discover anew the power of the Bible. During the days when I was at the headquarters of the London Missionary Society, where I have spent most of my adult life, I knew something about the role of the Bible in evangelistic work in " the mission field," but when I began my researches with the UNITED BIBLE SOCIETIES I found that the subject was vastly larger and more exciting than I had supposed. The last few years have in fact provided something like a new stage in my spiritual Odyssey, at least as far as my regard for the Bible is concerned.

When I was invited, a couple of years or so ago, to undertake a study of the place of the Bible in evangelism, I immediately set about collecting material. I did this by means of correspondence, interviews, discussions, reading and travel. I had two long journeys, one to eight countries in Asia in 1952, and the other to eight countries in America in 1953. These enabled me to see with my own eyes Bible work being carried on in places as different as along the frontiers of Tibet and in the crowded cities of Latin America.

When I had collected a fairly considerable body of material I began to sort it out and study it. It was when I started on this that I began to see something that was new to me. I had long been familiar, in a general way, with the value of the Scriptures in the mission field, but I had not realized how central they were to the evangelistic task everywhere, or what power they had to change people and create churches. I collected hundreds of authenticated instances, nearly all of them recent, of the part played by the Bible in winning individuals and bringing churches into being. They ranged from a Confucian scholar to a Chicago gangster. They were drawn from all kinds of countries, conditions and cultures, from, in fact, such a wide variety of circumstances that it was impossible to brush them aside as exceptions or freaks. As I read and pondered over the material I had collected I was reminded again and again of something that Harnack once wrote about the Early Church. Speaking about the many important leaders who came into the church through reading the Bible, he said that the view was widely held that "the regular way to become a convinced Christian was to read the Holy Scriptures." I certainly came to see that the Bible plays a much larger part in winning individuals and planting churches than is generally supposed. In fact I would go so far as to say that in the growth of the Christian cause nothing has played such an important part as the Bible. Again and again, and in country after country, the line of church expansion has been that there was first a Bible, then a convert, then a Church. In cases without number the Bible begins the process. It is the main factor, first of all, in winning the individual to Christ, and then, in his hands, it becomes the main means of bringing a worshipping community into existence. In the material I have collected I have come across any number of Churches that traced their origin, under the Holy Spirit, to a man with a Bible in his hand. This is true of countries as different as India and Brazil, Turkey and Thailand, Finland and the United States.

In another way this investigation has been a liberating experience for me. I have discovered that, generally speaking, where the Bible is most eagerly distributed and studied the Church grows most rapidly. I want to test this statement against a larger range of evidence than I have yet studied; but if it should turn out to be generally true it will be a finding of the first importance. My main difficulty is in getting accurate and detailed information. But such evidence as I have points definitely in this direction. In few parts of the world, to take an example, is the Bible more eagerly distributed than in Brazil. In proportion to its population Brazil is probably the banner country in this respect. The significant thing is that it is also the country where the Christian cause is growing more rapidly than anywhere else in the world. Although that is the most striking example I have come across, it is by no means the only one. For example it is generally agreed, and my own enquiries point in the same direction, that the growing edge of the Christian movement in the world to-day is provided by the fundamentalists. They form the section of the Christian Church that is pushing forward everywhere, whether they belong to the new sects or denominations, like the Pentecostalists, or to the churches with a much longer history. In the United States, for example, where nearly all churches are adding large numbers to their membership every year, those that are growing most rapidly are those that are most emphatically Bible-centred. They are also the ones that are most quickly off the mark whenever a new area opens up or an opportunity for Christian witness occurs. They are the first to exploit in any adequate fashion the new facilities of modern life, such as the aeroplane and the radio, for the purposes of evangelism. The important fact, from the point of view of my enquiries, is that these churches and groups are the ones that use the Bible most in their evangelistic activity, and they are at the same time the ones

that in all parts of the world are growing most rapidly. This is true in so many areas and such varying circumstances that it cannot be ruled out as mere coincidence. The evangelistic use of the Bible and the growth of the Christian cause go together too regularly and too closely to be dismissed in that fashion.

When I started work on this enquiry I thought that my findings might eventually be issued in a volume bearing some such title as " The Sword of the Spirit." A title of that kind would indicate that the Bible was a tool which God uses for the carrying out of His purposes. That was about as far as I thought my investigations would take me. But I had not been at work long before I found that this title was not adequate. It was too inexpressive and too general. I was learning that the role of the Bible in evangelism was much more positive and specific than that title indicated. I was finding that the Bible was always, or nearly always, in use at the point where Christian advance was being made. In the Early Church, for example, the Scriptures were used not merely for the instruction of the Christians, as I had previously supposed, but for the evangelisation of the non-Christians. They were quoted not merely to those inside, but to those outside the Christian fold. Even in those early days they were used as a tool of evangelism. And so it has been ever since. That is not to say that there are no other ways of winning men and planting churches. Of course there are other means. But those other means are suitable for particular periods or special circumstances. The Bible, however, is under no such limitation. It is the only evangelistic agency that has been used always and everywhere with success.

Nor is that all. From the evidence before me I have found that the Bible was and is the tool of the pioneer. It is what practically every evangelist takes with him when he sets out to contact the non-Christian, whether in a village in South India or in a hotel in New York. Merely to say that the Bible plays an important part in evangelism obviously does not do justice to the facts. Something more positive is needed to describe the position. The Bible, more than anything else, brings a man to decision. It seems to be able to do what private conversation, preaching, and personal counselling often fail to do. It supplies something that pierces through a man's defences and gets right home to his heart and conscience, something that is " quick and powerful and sharper than any two-edged sword." The role of the Bible is to provide evangelism with its cutting edge. If that finding can be got across to Church folk generally and to Church leaders in particular, at home and abroad, the enquiries of the last two or three years will have been worthwhile.

THE BRITISH AND FOREIGN BIBLE SOCIETY THIRD JUBILEE CELEBRATIONS

1st-7th May, 1954.

by Anne M. Sutherland

THE week of 1st-7th May, 1954, will surely long remain an outstanding memory in the minds of all delegates privileged to attend the Ter-Jubilee Celebrations of the British and Foreign Bible Society. From the first moment of arrival at the Imperial Hotel, London, and the warm welcome extended to us there, until the final sessions and regretful farewells of the following Friday, one was conscious of a wonderful bond of Christian Fellowship and a very real sense of " oneness " in thought, faith and service. Thanks to the splendid preparatory work of the staff at Bible House, and their careful arrangements for our comfort and convenience, each day's programme was

carried through with the utmost efficiency and with a minimum of effort on the part of the Delegates. The Social events of the week were most successful and no doubt, in days to come, many of us, in widely-scattered parts of the world, will " think back " and enjoy again in retrospect, those delightful outings to Windsor and Hampton Court with all their association with history and tradition ; to the conducted tour of the Houses of Parliament in all their grandeur of renewed fabric and fittings ; to the informal reception in the lounge of the Imperial Hotel with its own happy " family " atmosphere and to the equally enjoyable if more formal dinner in the Connaught Rooms with Lord Luke as our kindly and generous host.

But undoubtedly the highlight of our social calendar was the eagerly-awaited visit of Her Majesty Queen Elizabeth, the Queen Mother to Bible House ! After days of anticipation and speculation, it was indeed difficult to realise that the moment of fulfilment had actually arrived ; and that, by her gracious presence among us on this Jubilee occasion, Her Majesty was clearly identifying herself in interest and sympathy with all Bible Society work. Once again, tribute must be paid to the superb staff-work which had quite evidently preceded this very important event, and which resulted in every detail of the Royal visit being carried out with dignity and precision and allowing every Delegate present to see, and many to meet and speak to, the Royal visitor. Her Majesty won all hearts with her great personal charm and her friendly and sincere interest in everything she saw and heard. Having taken tea with the Delegates assembled in the main Committee Room, Her Majesty was then conducted to the Library where, in the presence of other representatives, she accepted from the Archbishop of Canterbury two copies of the Jubilee Bible—the gift of the Society to Their Royal Highnesses Prince Charles and Princess Anne. Before leaving Bible House Her Majesty unveiled a bronze plaque, placed in the wall of the Entrance Hall and commemorating her previous visit along with the late King George the Sixth in December, 1949.

On the more serious side of our engagements, our first official contact with the General Committee of the British and Foreign Bible Society, and, indeed, with one another as delegates, took place at Bible House on the morning of Monday, 3rd May, when we were most warmly welcomed on behalf of the Society by their kindly and efficient Chairman, Mr. Arnold Clark, J.P. Jubilee greetings, congratulations and gifts were presented by representatives from America, The Netherlands, Scotland, Switzerland, India and Pakistan, and Japan, a foretaste, as it were, of the messages and presentations of a similar kind which marked almost every event of that memorable week, preceded by a message on behalf of the UNITED BIBLE SOCIETIES conveyed in his own inimitable and delightful fashion by Bishop Berggrav of Norway. This morning session indeed proved to be a happy prelude to the impressive and inspiring series of meetings which were to follow ! Wednesday, 5th May, brought us to the climax of the Celebrations—the great day of the anniversary meetings in Westminster Hall. The forenoon session drew a large audience of interested members of the general public, in addition to the many Auxiliary workers, delegates and officials, and all present followed, with rapt attention, the presentation of the Annual Report and other items of business. Bishop Berggrav, in the chair, presided in his customary happy fashion and accepted, on behalf of the Society, many additional generous gifts presented by overseas friends, and, having suitably acknowledged them, he, in turn, handed them over to the Treasurer, Mr. Ivor Crouch.

It is almost impossible to convey in mere words the thrill and inspiration of the great evening meeting. Following the singing of the National Anthem

by the vast audience, magnificently led by the members of the Westminster Choral Society, the delegates of the thirty-four nations present filed into the Hall in six separate processions from six different doors, each column preceded by the flags of the countries represented ; and, as Dr. Cockburn called the roll, they took their seats in appointed stations on the platform, the whole spectacle enriched by the fact that many of the overseas delegates wore their national costumes and thus added to the colour and impressiveness of the occasion. Few, if any, present on that evening could possibly fail to be deeply moved by the significance of this ceremony, this living proof of the uniting Power of the Gospel, bringing together in Christian Brotherhood men and women of every race and clime ! Time and again, throughout the whole evening, one became increasingly aware of the note of " urgency " pervading the words of our various speakers, and felt the challenge of the call for courageous decision, immediate action and individual witness on the part of all who profess the Christian Faith. Surely no more fitting conclusion to this great gathering could have been conceived than the wonderful rendering of Handel's Hallelujah Chorus by the choir ; and, as the Triumphal notes of this immortal music rose and fell throughout the vast hall, there echoed in many a heart the great words of Christian Conviction

" Hallelujah ! The Lord God omnipotent Reigneth."

It was indeed a privilege to have been present at such a meeting and to have been thus inspired to a sense of the need for renewed effort on our part and a resolve to rededicate ourselves to our task of seeking to spread the Gospel throughout the whole world.

Our final meeting on Thursday evening was a Service held in the Queen's Chapel of the Savoy. This little-known sanctuary—almost breathtaking in the unexpectedness of its beauty—is set, like an oasis of peace and serenity, in the very midst of the maelstrom of one of London's busiest traffic centres. Here, led with reverence and dignity by Rev. Eric Fenn, we were indeed privileged to worship together ; to glory in the precious moments of quiet ; in its inspiration of Christian Fellowship ; its uplift of hearts and souls bound together in a common desire to serve our Lord. The quiet, impressive words of Bishop Jacob, as he preached of the ever-present danger of self-concern as opposed to concern for the good of all ; of the human tendency to self-appraisal rather than sincere Christian humility, found a way into every heart and will not readily be forgotten.

So a memorable week ended and we, who were privileged to attend as delegates, must now return to our appointed posts in various parts of the world. But, because of our experiences, we do so with fresh inspiration, with renewed courage and with a wider vision of the great possibilities of the work of Bible Societies everywhere. For this we must be ever grateful to the office-bearers and members of the British and Foreign Bible Society who, by their generous hospitality and comprehensive guest-list, afforded to all of us this unique opportunity of forming many new contacts with friends from overseas and of hearing from their own lips of their experiences, their encouragements, and their difficulties.

"And life can never be dull again,
When once we've thrown our windows open wide,
And looked upon the mighty world outside,
And whispered to ourselves this wondrous thing,
'*We're needed*—in the Service of The King'."

"AND THEY WERE OF ONE HEART AND OF ONE SOUL"

Some marginal remarks on the UNITED BIBLE SOCIETIES' meetings, April, 1954

by ROBERT TAYLOR

THE UNITED BIBLE SOCIETIES reached full stature in 1954. The 1954 sessions were characterised by a deep realisation of spiritual unity and a real sense of urgency in the task of placing the Bible in the hands and lives of people everywhere.

There were delegates from 34 nations, representing 23 Bible Societies and some of their agencies. When one considers the denominations which were also represented he becomes increasingly aware of the power of the Word to draw men together in the service of Christ.

From the Committee meetings, the Conference and the Council there came well worked-out, mature plans for the united forward progress of the Bible Societies. There was little consideration of techniques of organisation, or discussion of why we should work in unity. These were either passed or taken for granted.

Haywards Heath

The meetings of the various functional groups, now more correctly designated as sub-committees, were held at Elfinsward in Haywards Heath. Here the delegates lived together without any outside distractions, and became acquainted with each other almost by the end of the first twenty-four hours.

The beautiful and inspiring morning and evening prayers led by Dr. Cockburn, immediately set the spiritual tone for the days to follow.

Dr. H. Kraemer, Director of the Ecumenical Institute in Bossey (Switzerland), led the Bible study. His penetrating mind and flashing sense of humour delighted those who had the privilege of hearing him, leading the group into a deeper understanding of the richness of the Word of God. Dr. Kraemer made us more conscious than ever of the fact that the Book we are committed to, the Book we handle year after year in the service of the Church, is dynamic : a Book which—by the Spirit of God—calls us all over the world to repent, to believe and to praise the Lord.

The Translation Group, met for long hours of discussion of troublesome problems of translation. For the first time the sessions were not only attended by the experts but also by the administrative secretaries of the three societies which have a translation department. In this way, far-reaching agreements could be reached and definite policies could be laid down, the ultimate result of which ought to lead to a much better use of all the resources of every member Society in the tremendous tasks of translation and revision.

The Sub-committee on Audio-Visual Aids (formerly called Functional Group) which met for the first time and had been enlarged for the occasion, was a working example of true democracy. Each representative exhibited the audio-visual materials of his Society. Each discussion inspired at least six more people to tell of something more, and there was a real inter-change of ideas. As the days went on, the importance of such exchange became more and more evident, and representatives of many Societies which so far had made little or no use of audio-visual aids began to discover the tremendous and unlimited possibilities offered by those methods.

Significant also in the meetings of this Committee was the fuller understanding that audio-visual materials, which were first thought of as a means of telling the story of the Society's work to the supporting constituency, themselves provide the way for scripture distribution and evangelism. This realisation led to recognising the necessity for laying down definite plans for increasing the use of audio-visual aids in many places and all those present were particularly moved by the plea of the Indian delegates on behalf of the millions who cannot or can hardly read and who yet have a right to claim their share in the joy of the Good news. As a token of this new vision dawning upon the Bible Societies the collection taken at the closing service of the U.B.S. meeting was designated for visual-aid materials for India.

In connection with Audio-Visual Aids, special mention should be made of the films shown in the evenings. There the American Bible Society long feature film on the history of the Bible had its "world premiere," and Dr. North, the real "father" of the film, received applause from the whole gathering. For many these evenings also provided a first acquaintenance with the new, abundant and very attractive film of the B.F.B.S. in Australia.

The Production Group regretted the absence of Dr. Gilbert Darlington through illness. He was sorely missed. Mr. Norman Bratt was elected acting Chairman of the small committee and did a fine piece of work in carrying to a conclusion the recommendation for each Society to make use of international code numbers. Plans were also worked out for increasing the amount and the diversity of Scripture printing facilities.

The monastic life of the Conference was interrupted on Saturday afternoon when delegates enjoyed the gracious hospitality of Lord and Lady Inman and the Haywards Heath Auxiliary. It was a welcome and happy occasion, giving to the delegates a vision of the vital importance of the Auxiliaries for the work of the big "mother" society and offering them an opportunity to see their rank and file, as it were, the real basis of the strength and solidity of the B.F.B.S.

On Sunday morning many of the conference members preached in churches in the surrounding country-side. Haywards Heath and Brighton were virtually saturated with Bible Society personnel.

Eastbourne

On Monday 26th the Haywards Heath contingent moved by bus to Eastbourne ; other representatives started to arrive, and the meeting of the Council was soon in full session. The atmosphere at Eastbourne was not so informal as at Haywards Heath, but the spirit of unity continued and we were grateful for the inspiring leadership of the Rev. A. H. Wilkinson who conducted the devotional services.

Dr. Eric North, as Chairman of the Council, and Messrs. H. M. Arrowsmith and W. J. Platt as vice-chairmen, presented the members with a challenge to real world vision. Although all decisions were taken unanimously (except one where, for the sake of non-conformity, the President, Bishop Berggrav, voted a resounding "no" !) nothing is less rubber-stamp like than the U.B.S. Council. From that quiet and intimate discussion our fellowship came out stronger and warmer.

Following the meeting of the Council, which will be reported elsewhere, and opened by a great public meeting arranged by the Eastbourne Auxiliary—a wonderful evening—the sessions of the Conference started in the Winter

Garden. Bishop Berggrav was in the chair, helped occasionally by the Vice-Presidents Bishop Jacob and Mrs. Bader. As always he provided continual inspiration and good humour. The papers presented by great leaders constrained us to face the immensity, the urgency, the beauty of our task. It was as if the call addressed to the founders of the Bible Society movement came anew to us : the vision that the Bible speaks to-day, really, effectively, even to our de-christianised youth, even among resurgent nationalisms and devastating political religions ; the vision that, because the Bible speaks we must take it everywhere. It would be impossible to describe all the thrilling reports which came in these meetings. In particular the opportunities in India, Africa and Latin America provided high points. Some of the best presentations to the conference cannot be printed for fear that the very telling of them would hinder the work. And there is surely no one of us who left this Conference not deeply impressed by the tremendous opportunities which God places before us to-day and profoundly distressed (humanly speaking) at the sight of our weakness and of the limitedness of our means.

When three bus-loads of UNITED BIBLE SOCIETIES' delegates started for London on Saturday afternoon, 1st May, it seemed almost impossible that these people were going to stop their Conference. There was so much more to talk about. Everyone also was then ready to receive the inspiration of the Jubilee Celebrations in London. It has been a remarkable feature of these U.B.S. sessions that they gradually led us towards the climax of the festivities in London. This certainly represented a masterpiece of planning and leadership by M. Béguin and his staff, who guided with quiet efficiency and wise counsel, whilst Mrs. Béguin was, in the intervals, a charming and gracious hostess.

Many important decisions were made, but the best part of the Conference was the fact that each person was humbled by the task before the Bible Societies, but at the same time was filled with the desire to go forward in the work with all his strength and with a true sense of Christian unity and companionship in a team of equals ; for, as Bishop Berggrav said : " There is no such thing as a small Society or a big Society ; for when we look at the size of the work to be done we are all small."

GIVING FORM TO FELLOWSHIP

by OLIVIER BÉGUIN

IN the preceeding notes Dr. Taylor has limited himself to giving some side lights on the meetings of the U.B.S. held in April. He begins his remarks, however, by noting that the U.B.S. has come to full stature. What does that mean with regard to the decisions taken by the last Council ? This is what I shall attempt to indicate here in a few words.

A world fellowship

Before mentioning anything else I should like to stress one point made by Dr. Taylor. This gathering of the U.B.S. was, in my experience, the one which came closest to expressing the reality of the world fellowship of the Bible Societies. Various factors account for this. One was the proximity to the B.F.B.S. celebrations of the Third Jubilee for which agents and visitors came from many countries. All member Societies except one were represented and almost all by one at least of their executive. Then there was the wider scope of our meetings. For the first time the big " department

societies " were represented by several members of their staff in addition to their General Secretaries. Thus matters of translation, of visual aid, of production could be discussed directly by those engaged in and responsible for those aspects of Bible Society work in their Society, and no longer, as in the past, by delegating this task to others. Finally, this meeting came at a turning point in U.B.S. history. During the last few years the vision of and the willingness to share in the world task, the sense of the need for effective co-operation, have grown deeper in the various Bible Societies, and it was the right moment for a representative gathering to take its bearings and to determine the shape of things to come and to be done.

A dialectical fellowship

The various meetings of last April developed in concentric circles, each gathering covering a broader field and bringing a larger group together. The functional groups—now called sub-committees—did, in many ways, the basic and structural work for the Council. Methods used and problems faced by the various Societies were exposed and discussed quite realistically ; proposals for improved co-operation or co-ordinated action were prepared for the Council's decisions. Discussion was often very technical, yet at the same time constantly penetrated by the vision that all these down to earth studies were but the humble tools of the great cause of ministering unto the Word of God.

This dialectic was just as predominant at the level of the Council. Once more, it appeared clearly that the U.B.S. is not—and does not want to be—an end in itself ; it does not aim at any world governing powers. It remains a humble piece of machinery, intended to encourage co-ordination in the work and exchange of services between Bible Societies, to help the weak to become stronger, the egoistic altruistic, the lethargical dynamic, the individualistic co-operative.

Whilst the Council was mainly concerned in overhauling that machinery, the Conference widened the horizon and gave its historical perspective to the present work of the Bible Societies. Here the emphasis was now in terms of the task of the Bible Society. The physical book was not lost sight of but the actual significance of Bible Society work came to the fore, sounding at the same time a note of urgency in face of the unfinished task and of the historical changes taking place in the life of individuals and of nations. The group was then ready to enter the Third Jubilee celebrations of the B.F.B.S. as a closely knit and warm fellowship and to testify in the open to that unity of concern and of purpose which now links Bible Societies all over the world.

Many points on the agenda of the Council were essentially routine work, and there is no need to spend time on that aspect of the meetings. But there are three main items on which it seems appropriate to speak briefly in view of their wide significance.

Streamlining the pattern

First, the setting up of the U.B.S. organisation has been consolidated. This happened particularly in respect of two points : technical co-operation and membership. The function of the U.B.S. in relation to Translation and Visual Aid was more clearly defined and the sub-committees which have taken the place of the former Functional Groups on these subjects have been given well-defined terms of reference. The core of these sub-committees will be a small group of " experts," generally the heads of the translation or visual aid sections of the department-societies. Correspondents and co-opted members

are attached to the nucleus in various capacities and on a temporary basis. The general (administrative) secretaries of the Societies whose activity is involved in any discussion of the sub-committee will automatically be entitled to attend the meetings. Furthermore, the permanent members of the sub-committee on translation will meet regularly about twice a year. Experience has shown such meetings to be so invaluable that they must become a recurring feature if the sub-committee is to carry out its responsibilities adequately and if co-operation is to be effective.

The sub-committee on Audio-Visual Aid, which is still in a more experimental stage, will not have regular meetings. Consultation will develop on a regional level leading to possible occasional general meetings, probably in connection with future meetings of the Council or of the Standing Committee.

The field of operation into which the Functional Groups had experimentally entered, mainly exchange of information, on policies and activities, co-operation on specific projects, production of surveys and materials of common interest, has been confirmed and given as definite terms of reference to the sub-committee. On the other hand the purpose of the U.B.S. was once more reaffirmed in the discussions on rules for qualification for full and associate membership. This item had already been examined at different levels at the instigation of the last Council. The importance of associate membership was again recognised and stressed for thus only can the U.B.S. be really and usefully inclusive. At the same time the main characteristics of a Bible Society were strongly reaffirmed : missionary spirit, ecumenicity, vitality, local support.

The use of the Bible in Evangelism

Secondly, considerable attention was paid to the documents published, produced and prepared by the Research Secretary, Dr. A. M. Chirgwin. It was unanimously agreed that through his work basic material had been made available for the Bible Societies. The book *The Bible in World Evangelism* has been well received and translations of it are already envisaged or even under way. Thus an eminent service has been rendered by the U.B.S. to the cause of the Bible and to the Bible Societies.

Another document, a booklet mainly dealing with colportage, was received and its publication by the U.B.S. was agreed upon. The problem of colportage occupied one evening session, and from all the reports received it was clear that colportage remains one essential means of Bible missionary distribution. It was felt that if there is to be an increasing use of colportage as a method of work, it cannot remain the exclusive field of the Bible Societies. The churches should recognise its importance and assume increasing responsibility in that field, in any case in the areas in which they are rooted. There is little justification, it was generally felt, for the Bible Societies incurring heavy expenditure on colportage work in regions where the Church is well established and could and should undertake the responsibility. There are still so many other fields beyond the present reach of the churches where the Bible Societies ought to be able to do more than they are actually doing.

With such thoughts in mind, the Council left it for the Societies to adapt in the way most appropriate for their use, the other shorter documents Dr. Chirgwin had prepared, particularly his call for voluntary colporteurs.

In connection with the latter point the problem of the mass free distribution of Gospels as increasingly performed in various areas also attracted the attention of the Council. There is no doubt that this method has direct

repercussions on the work of the colporteurs—if they are mainly selling Gospels—and brings into question a basic practice of the Bible Societies so far, that Scriptures, even Portions, should preferably be sold on the principle that men value more what they buy than what they receive *gratis*.

It was obvious that Dr. Chirgwin, who had already come across this problem in his studies, should be asked to give some more time to the U.B.S. in order to complete a survey of that particular question. Thanks to his acceptance the Bible Societies aware of the difficulty can now be sure that this problem will receive careful and sympathetic attention, and that here too a piece of research work will be achieved which should help each individual Society to see more clearly its way in this matter.

Ecumenical relations

Thirdly, the Council devoted much time—in session and out of session and through the Standing Committee—to the problem of the relations of the U.B.S. with other religious international bodies, the World Council of Churches in particular. The latter had on many occasions expressed its gratitude for the contacts established between the two organisations through the U.B.S. Research Secretary and had mentioned the hope that further contacts of a similar nature could be maintained after the end of Dr. Chirgwin's term of service. The Bible Societies on the other hand, whilst recognising the importance of such contacts, also felt that these contacts in themselves were not a sufficient warrant for the appointment of a representative in Geneva. But it was clear also that, although Dr. Chirgwin's studies had practically exhausted the problem of the use of the Bible in Evangelism, there was still an immense area not covered, regarding the place and use of the Bible in the churches, and even more important, as it seemed, the urgent need to help the churches from a central point like Geneva to pay attention to the concern of the Bible Societies and to give to the Bible its rightful place in their life and in their evangelistic activities. It was evident that the Bible Societies cannot disregard the fate of the Scriptures they circulate in the churches and on the mission field and must see that the churches themselves make full use of the work of the Bible Societies in not allowing the Bible to be or to become a closed book. There was no doubt in the Council, that this is primarily the responsibility and the duty of the churches ; but in as much as the Bible Societies are also in and part of the Church, they too have to assume a share in that task. Thus the Council was led to consider desirable the continuance of the contacts already established in Geneva and the pursuit of studies on the place, relevancy and use of the Bible in the present world situation, both in and beyond the churches.

The proposal, however, differs from the situation of the present Research Secretary in that the future Secretary would not be simply a U.B.S. Secretary working only under the responsibility of the U.B.S. ; the proposal suggests rather that a joint W.C.C., I.M.C. and U.B.S. committee be formed under whose supervision and joint responsibility the research secretary " offered " by the U.B.S. would work. This, in the eyes of the Council, would place the research work in the right perspective, the Bible Societies lending a hand in a task which basically belongs not to the Bible Societies but to the churches.

The arithmetic of co-operation

There is a last element which ought to be mentioned in this report. No resolution was passed covering the point ; yet a clear lead was given. It became evident that the U.B.S. vision should become more truly universal

and more integrated in the life and thinking of the individual societies. Fifty years of increasing co-operation between the "missionary" Bible Societies have taught that this is the way which enables the Societies to avoid overlapping and useless competition and to make the most economical and fruitful use of their resources. The phrase was coined in the meetings of the Committee on Visual aids : "By co-operation two and two give not four, but five or six." It is this new arithmetic which the Bible Societies are now called upon to work out and make real, the U.B.S. being perhaps the humble channel of that new vision.

THE BIBLE SPEAKS TODAY

Excerpts from two addresses given at the U.B.S. Conference at Eastbourne, April, 1954

I

by EDWIN BARKER

In the first part of his lecture, the speaker analysed briefly three main causes which had led an increasing number of people to turn away from the Bible and from any living Christian faith. First, the sense of relevancy of the Bible had been lost. The Bible, in the eyes of such people, spoke of a God, who perhaps set the world into motion, and gave it its laws but who was not more than an initial cause, an absentee landlord, who, as far as science was concerned, could be ignored. Secondly, science, in the last century, created the impression that the rule, law of nature, the idea or ideal, was the dominant principle to which experience was approximating ; that experience was only possible as a confirmation, or expression of the idea and rule. There was created a climate in which economic man, man hours, scientific management, could be considered theoretically cut off from their human substance. Thirdly, mystery had been left as the realm of God and since the borders of this realm were being continually pushed further away, God became more and more distant and his word less and less relevant. The attitude of men and of that particular group with which the speaker is in touch—the technicians and scientists working in industry, commerce and agriculture—has for many years been determined by this "scientific" attitude prevalent in the XIX *century. But science has changed during the past* 50 *years. And a change is taking place too, now, in the attitude of the young technicians of to-day.*

That is something of the setting of the minds and hearts of the people about whom I am speaking, continued Mr. Barker. That is the mind of the people who are moving into, or are in, positions of leadership in commerce and social life in this country. This is the attitude that is moving the Bible far from the centre of their lives. But there have been, as I have indicated, beginning in 1905 with Einstein's statement about relativity, changes in these things. Those who have read Dr. Einstein's essays "Out of my later years" will see how in him we have a sensitive mind and spirit and how one of the things that he is sensitive to is the necessity for the centrality of a living, vital

and personal God for the preservation of moral standards ; that without a living religious faith, personal relationships break down, standards disappear, society disintegrates and science comes to an end. One of his great missions in life is to hold up that important fact and experience before other men. Some change has come about here. It is now regarded as necessary by some scientists that God must be central to the whole understanding of life and experience and creation and matter ; that this is an essential characteristic of the act of full understanding. Without this, life becomes politically barbaric and intellectually barren, though it takes time for these results to show themselves clearly.

This attitude is being increasingly adopted. Professor Oppenheimer has said that he felt that the community had sinned against the conscience, not the conscience of the Church nor of Christians, nor of the people who are normally regarded as guardians of the conscience, but sinned against the conscience of science. The fact that in him, whatever one may think of what is going on around him, there is a recognition that science has a conscience is a matter of great significance and importance. What he, among many others, has apprehended is that without the centrality of God, all that science is and stands for and does and produces, is not only itself steadily stopped by the growing lack of confidence between men, but breaks up the very society that it was there to serve. There is no greater enemy of science—I speak here as a scientist—than secrecy, and the fact that we distrust one another in this country and that there is distrust between countries, that we have to build up a wall of secrecy, is one of the most devastating things to science itself, and it is necessary for scientists, who are concerned only with science, to discover the conditions under which science may continue. These conditions are being increasingly understood to be conditions in which God is central. Similarly, I see, within my limited experience, a change taking place in industry, commerce and agriculture. It is not so very long ago that the mission of bodies like the S.C.M. and the Y.M.C.A. in industry was to seek to get people in industry on the managerial side to recognise the significance of the personal element in those industries. That was the characteristic task until comparatively recently. That is not the case in this country to-day, at least in the major industries. The attitude to-day is that the person is central to the whole operation. This is not because the leaders have become more sensitive to the needs of people, but because they have become more understanding about the needs of industry. Thus, as science will come to an end if God is not made central, so industry will come to an end if God is not made central. This is not an optional alternative—it is absolutely essential.

The significance of these changes in attitude has been steadily and increasingly understood, or at least talked about. People have begun to be sensitive to these things. It is our experience in the Y.M.C.A., dealing with these people in the Colleges we have established for the purpose, that by beginning with the technical necessities of science and industry, people quickly come to recognise the need for a personal faith and for God as the giver of that quality of the personal and the provider of the power that sustains it. It is not long before these things begin to grow. And with this understanding and sensitivity, the meaning of the Bible comes to life once more, and its language is of secondary importance.

One of the most popular films in London to-day is the film of Julius Caesar. The fact that the language of the film is not highly modernised English, but to a considerable extent Elizabethan English, is immaterial.

The language of the Authorized Version, for example, is not the difficulty and never, in my opinion, has been. People can pick up the Authorized Version or any kind of revised version, and find there what they are looking for. It is our experience that for this particular group of people, who form the intellectual and industrial leadership of our land, it does not matter what the version is as long as it is understandable. What they are moving towards is a fresh look at Jesus of Nazareth, because to understand the personal content of life one would be a fool to overlook Jesus of Nazareth. These people are therefore having a fresh look at Him and at the faith that was His. What I am really saying is that people are *getting back to a sense of history.*

Once you stop looking to the Bible for principles and for ideals, and go to it for companionship with God, you are moving into a new life. And the way in which the Bible is beginning to speak—or whisper shall I say—to the people with whom I am dealing, is that it is talking all the time of a God who is in the situation in which these people are placed and that a conversation is carried on between God and people in historical situations. At least two things grow out of this approach : one is a sense of companionship between men and God wherever they are and whatever they do ; the other is the quality of the fact of God. The fact of God is one that comes through story after story and can only come in story form, and not through the expression of abstract principles. It is that sense that is growing amongst people with whom I am dealing. They are increasingly aware of the necessity for them of the companionship of God in their day to day affairs.

Perhaps I have said enough to indicate that the Bible is beginning to speak to the technical trained leaders in this country to-day, because they have realised the need for the centrality of a personal God. They are also turning to the Church and in the heart of the Church to the Bible, to discover both the way in which God relates Himself to persons, and the mind of God who so relates Himself. That perhaps is not very spectacular in its outward form and manifestation, but to those of us who are watching with some degree of sensitivity, the life and thought and feeling in this country, it is one of the significant things that is going on to-day.

II

by D. T. Niles

Called to join in a conversation

The Bible is written by men who were engaged in a conversation with God and they wrote down what they heard God say about the things that God had done and promised to do. And when we read the Bible, we simply join in that conversation. We join in the conversation between God and Abraham, or God and David or Jesus and the men on the way to Emmaus. And when you bring the Bible down to the present tense, what Jesus says and not the question of what Jesus said, then it becomes the Bible, the Word of God.

But what am I trying to say ? I am trying to say that the Bible speaks to-day because Jesus Christ has risen from the dead. And there is an on-going conversation. If Jesus were not risen, then the Bible becomes a book of history. If Jesus *is* risen, then the Bible is the Word of God because Jesus speaks to-day. And we join in the conversation on the road to Emmaus and, listening to Him as He talks, the words of the Scriptures become His words

to us. So that if the Bible is to speak to-day, it speaks to men who are engaged in conversation with the risen Christ. The evangelistic crisis has happened. We have met Jesus, and He is speaking to us about what God has done.

A soldier's ration

About what is the Bible speaking? When Jesus speaks to us with the words of the Bible, about what is He speaking? The Word of God is a word for the journey, it is bread for the fight. When Jesus taught us to pray "Give us this day our daily bread," he was telling us to pray for our daily soldier's ration, for bread for the fight, bread for the Christian soldier. That is what the Bible is for us. But if you are not engaged in the journey from Egypt to Canaan, then you do not need the manna. If you are not engaged in the fight for righteousness, then you do not need the Word of God.

Is it not true that many of our Christian people are able to manage with so little study of the Bible, with so little attendance at church where the Bible is taught and read, simply because they just do not need it for the kind of life that they are living—for them it is not necessary? Only an evangelistic church will discover the significance and importance of the Bible. For there only will it find nourishment for its faith. And may I add here that when we say the Bible is nourishment for faith, it also means that we must not turn to the Word of God only as a system of doctrine. That is not nourishment for faith; that is like turning food into a menu. You cannot live on a menu. Jesus is in the wilderness and the Devil comes to him—and he comes to him out of the words of the 91st Psalm. Jesus says: "Thou shalt not tempt....." He sends out His disciples afterwards and gives them sustenance from the very same Psalm. Why was it the wrong word for Jesus in the wilderness and the right word for the disciples going on their missionary journey?

You see, we cannot take the Bible and knit a system of truths out of it, because it is not a system of truths. You cannot get principles out of it and try applying those principles. The Bible is not that kind of a book. The Bible invites us to companionship. It invites us to conversation with God and we have to be led by the Holy Spirit as to the number of places where God is speaking to us in the Bible.

The charter of a community

Now I said that the Bible speaks to-day because Jesus is risen, and because Jesus is inviting us to a particular kind of life. The Bible speaks to-day because the Bible is itself able to catch men into this movement, to make an actual invitation to Jesus Christ.

I have a friend who used to be a Hindu, engaged in fighting for Trades Union Rights, and he was always occupied in getting more money into the hands of the workers. But at the same time he was anxious, for he discovered that the more money he helped to get into people's hands the more money they seemed to spend, and they were spending it in all kinds of unworthy and useless ways. He came and asked me what he should do about it and he said that the only thing to do seemed to be to get them to listen to Christ's Gospel. Only you people, he said, seem to be able to teach them how to spend rightly the money that I am able to put into their hands. You see, his life had been launched on a course for which the Word of God was necessary.

I come from a country which is Buddhist and Hindu. When we have Christian conferences on evangelism and get together and discuss and prove conclusively that the Buddhist doctrines about suffering, Nirvana and so on just do not hold water, then we write a pamphlet to prove this and we circulate it among Buddhist people, who read it, shake their heads—and nothing happens ! We all have a false idea that once you have proved that a thing is false, people will automatically stop believing it. But this is not true. People will stop believing only when the things that they believe cease to sustain the kind of life that they live. As long as their life can continue, they will go on believing things even if you prove them to be false. But if the Christian community in Ceylon, by the things it does and says and the way it lives, can exert the kind of pressure that the early Christian community exerted, then something will happen. The men who were converted in those days did not go around and say : " Here is Paul who has come to tell us that the things that we believed are not true, so now we will change." But : " Here is a man who comes to turn the world upside-down." And we Christians are engaged so often in just making certain that we will not turn anything upside-down, because that is a dangerous thing to do ! We are simply engaged in what we call " Propagating the truth." I heard of a man in Holland who went around "propagating the truth." He just went around everywhere and said : " The world is round, the world is round." Then they took him and put him in a mental asylum. He was just propagating the truth ! Once the Christian community calls into question the ways of life and the practices of other communities with whom they are in contact, then the Bible begins to speak and begins to say something.

A message to and about the world

One last word about the relation of this community and the world. When God speaks to the Church he speaks to it about the world. And if the Church does not want to enter into a conversation about the world, then it cannot enter into conversation with God. When God speaks to the Church He speaks about the world. And when God speaks to the world, He speaks about the Church. God spoke to the King of Babylon, but he did not hear it as from the lips of God, and the King of Babylon heard God say " Go and destroy Judea "—and he went and destroyed it. And Jeremiah in Jerusalem *overheard* what God was telling the world about his people. And we must hear what God is telling us about the world. We must also overhear what God is telling the world about us. I have sometimes thought of Jonah, fleeing from Nineveh, and have said to myself, "A disobedient church is a menace to the world." There is only one thing the world can do to a disobedient Church—throw it out. And as we look around the world, in how many places is that happening ?

The Bible speaks to-day because Jesus is risen and the Bible is not a chronicle of events, but a record of a conversation between God and man about the things that God has done and has promised to do. The Bible speaks to-day because Jesus is calling us to an enterprise for which only the Bible is adequate sustenance. The Bible speaks to-day because God has a place in the world, a community which—under the influence of the Holy Spirit—calls into question other ways of life and other ways of thought.

And finally, the Bible speaks to-day because God is still active and constantly saying : " I am with thee to deliver thee . . . . . I will hasten my word to perform it."

NEWS FROM ALL THE WORLD

Africa

THE reorganisation and development of Bible work in Africa, which was started after the war by the B.F.B.S., is entering a new phase as far as Equatorial Africa is concerned. As already announced in a previous issue, a new Bible Society Agency is being established in the Congo territory, with its headquarters at Leopoldville. In addition, a West African Agency—in abeyance since 1904 after two of the Society's agents successively, the Rev. C. R. Johnson in 1899, and Mr. B. P. Smith in 1904, had gone down with blackwater fever—is to be revived. Accra, on the Gold Coast was formerly the headquarters of this West African agency, which had auxiliaries in Bathurst, Freetown, Lagos and elsewhere. The Bible Society is building a new Bible depot in Leopoldville, and will also build one in West Africa.

The Rev. J. T. Watson, Assistant General Secretary of the B.F.B.S., and Mr. B. Tattersall, the Society's Accountant, are to spend a few months in West Africa with the view to initiating this double building programme. At the same time the whole situation of Bible distribution, which is mainly carried out through the missionary bookshops, is to be surveyed with a view to widening, strengthening and supplementing existing methods of Bible distribution in that area. It is hoped also that the local Auxiliaries will be revived and that Advisory Committees fully representative of the indigenous churches will be formed.

Australia

On Sunday, March 7th, a great meeting of the *British and Foreign Bible Society in Australia* commemorating the 150th anniversary of the founding of the Society was held in Melbourne Town Hall. The Prime Minister, the Rt. Hon. R. G. Menzies, C.H., Q.C., M.P., was in the Chair.

Among the speakers was the Rt. Rev. George Sinker, Asst. Bishop of Derby, formerly Bishop of Nagpur and former General Secretary of the Bible Society in India, Pakistan and Ceylon. A message from Her Majesty the Queen, presented by His Excellency the Governor-General, Sir Dallas Brooks, read :

> " On the occasion of its Third Jubilee I thank the British and Foreign Bible Society for their loyal message and I congratulate them on the completion of 150 years of vigorous and constructive Christian work. My family have always taken a deep interest in the work of the Society and I pray that in Australia and throughout the world your labours in fostering a wider and deeper knowledge of the Scriptures may meet with continuing success."

China

News has been received that an edition of the New Testament and Psalms in Hwa Lisu has just been printed in Shanghai. This language is spoken in South West China.

Czechoslovakia

News has recently been received that the Czechoslovak Bible Society was closed at the end of last year by Governmental decree.

England

On May 14th a concert took place in the Royal Festival Hall in connection with the Third Jubilee of the *British and Foreign Bible Society*. Sir Malcolm Sargent, one of the leading conductors in Britain, now a Vice-President of the Society, and the Alexandra Choir with its con-

ductor Mr. Charles Proctor, gave their services for the performance in which the London Symphony Orchestra also took a leading part. Excerpts from biblical oratorios set to music by Haydn, Handel and Elgar were given, stressing the close links which have at all times existed between the Bible and music.

* * *

The most representative missionary body in Great Britain is the Conference of British Missionary Societies, founded as a result of the great world Missionary Conference of 1910. A recent meeting of the Standing Committee adopted the following Resolution, proposed by the Chairman, the Rev. Canon M. A. C. Warren, D.D., General Secretary of the Church Missionary Society :

" The Standing Committee of the Conference of British Missionary Societies places on record its gratitude to Almighty God for the work of The British and Foreign Bible Society during 150 years of great missionary expansion. The world mission of the Church cannot be carried on effectively without the Scriptures which give the full revelation of what God has done in Christ and are the confirmation of the truth proclaimed by the preachers of the Gospel. In taking the initiative for translating the Scriptures and assuring that every man may hear in his own language the wonderful works of God, and in accepting the responsibility of providing copies of them at a price within the reach of all races and classes, the British and Foreign Bible Society is an essential and beloved partner in the Church's task. The member societies of the Conference recall with satisfaction and gratitude many years of generous service and partnership without which they would not have been able to fulfil their own missionary vocation.

" They note with admiration the growth of national Bible Societies, accepting in turn their responsibility for providing the Scriptures for their own people, but in many cases still looking to the mother society for continued inspiration and support.

" We would also pay a tribute to the British and Foreign Bible Society as a pioneer body in the development of the ecumenical movement. Under the inspiration of the British and Foreign Bible Society people of many denominations have co-operated on the basis of their common devotion to the Bible and have come closer together in the faith enshrined in the Bible and in worship of the God and Father of our Lord Jesus Christ who through the Holy Spirit still speaks to men through the Bible.

" Finally we pray for God's continued blessing on The British and Foreign Bible Society and pledge our loyal co-operation in its task of making available for all nations the most valuable thing that this world affords."

* * *

Where stands the Bible in Britain to-day? Is it still widely read for guidance and spiritual comfort, or does it lie neglected around the home? The Gallup Poll asked a representative cross-section of the public to indicate if they possessed a Bible, cookery book, dictionary, or gardening book in their homes.

Ninety-seven per cent. owned one or more of these books, and only three per cent. owned none of them. The percentages were as follows :

Bible	... 90 per cent.
Cookery Book	... 87 per cent.
Dictionary ...	... 84 per cent.
Gardening Book	... 64 per cent.

Of those with Bibles, 23 per cent. could not recall reading anything in " the good book " since leaving school.

The cross-section were asked the hypothetical question :

If you were banished to a desert island and allowed to take with you any three books, what would they be?

The Bible topped the list with 36 per cent., far outstripping any other work of fiction or non-fiction. Other titles in order of popularity were :

Dickens...	7	per cent.
Shakespeare's works ...	5	,, ,,
Encyclopaedia	5	,, ,,
Jane Austen; Brontes...	4	,, ,,
Dictionary	3	,, ,,
Pilgrim's Progress ...	2	,, ,,

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* * *

Summing up the challenge with which the Bible Society is presented in this Jubilee year, Eric Fenn writes in his introduction to the 1954 Popular Report TRUMPETS OF JUBILEE :

"As we look round us now in 1954 there are two dominant impressions. One, at first sight wholly negative, is that rather more than half the world is closed to us. The other is that great but essentially passing opportunity confronts us elsewhere. The sinister fact that a belt of closed lands now stretches from the China Sea to Eastern Europe and that many Muslim countries are difficult almost to the point of impossibility should not blind us to the existence in these closed countries of Christian minorities still faithful to the Gospel; nor must we succumb to the view that lands once closed must necessarily remain so. It is not the first time that China has barred her doors. Such countries challenge our faith and bid us prepare for a day of further opportunity. Yet elsewhere that opportunity is already upon us, and in particular in India, Africa and South America. Some knowledgeable people speak of ten years as the probable duration of this opportunity, at least in India. However that may be, we know that it is the present which demands our obedience, and the message of Jubilee is that we may be set free from the trammels of the past so that we may give the fuller response now to the needs of men, in which is the call of God. The past is not all victory. It has its mistakes and its failures, too. A Jubilee is a time of forgiveness and liberation both for men and for societies, a time in which we can face the present with new courage and the future with hope."

* * *

The B.F.B.S. has just received from the press the first new Bible printed since the Third Jubilee, the Cambodian Bible. It bears number 201 in the list of languages in which a complete Bible exists. Fifty copies were immediately sent by air to Cambodia, for distribution among the churches as a first sample of the main edition.

The Bible was printed by off-set in London, having been set up in America at the Missionary Training Institute of the Christian and Missionary Alliance, under the supervision of the translator, by a number of students preparing for missionary service and with the help of two fully experienced printers on the staff of the Institute. Pulls on art paper were sent to London for photocopy and off-set printing. An entirely new font of Cambodian characters was engraved and cast for this particular production. The number of copies printed for this first edition was 1,000.

The New Testament in Baouli, Ivory Coast, has just been issued by the B.F.B.S. It is the first complete New Testament to be published for the 14 coastal languages of this area, which was evangelised 25 years ago by the " Prophet Harris."

* * *

The B.F.B.S. circulated last year a total of 5,879,218 copies of the Scripture, at home and abroad. The figure for 1952 was 5,534,852.

Details of the figures are : Bibles 1,129,698 (1,074,624) ; Testaments 1,232,422 (851,297) ; Portions 3,517,098 (3,608,931). These figures include Scriptures circulated by the B.F.B.S. in Australia, Canada and New Zealand as follows : Bibles 141,560 ; New Testaments 260,853 ; Portions 339,150 ; total 741,563.

Germany

In a report published by the chancellery of the Evangelical Church in Germany on the life of the churches in Eastern Germany, the following is reported concerning Bible work :

"After long and difficult talks with the authorities of the D.D.R. the *Berlin Evangelical Bible Society* has received a publishing licence for the production of Scriptures. This licence will, by special arrangement, benefit the *Altenburg Bible Society*. As the import of Bible paper has been authorised, the supply of Scriptures to the East German churches is ensured for 1954. In order to improve Scripture distribution a Bible Committee (Bibelwerk) for the D.D.R. has been formed under the chairmanship of Präses Dr. Rautenberg (Greifswald) and with representatives of the two producing Societies and of the other eastern Societies."

* * *

The periodical of the *Union of Evangelical Bible Societies in Germany*, the BIBLE IN THE WORLD, has now been issued in a new and more attractive format. Pastor Steiner of the Bergische Bibelgesellschaft has been asked to undertake the editorship. It is hoped that the periodical will in this way help to awaken new interest in Bible Society work among the German public.

* * *

A special effort at Scripture distribution among refugees in western Germany is about to be launched by the B.F.B.S. and the A.B.S., in co-operation with local German Bible Societies and centres of the Home Mission and of the church relief organisation (Hilfswerk). A small German supervisory committee has been formed under the chairmanship of Dr. J. Steinweg of the Bible Society in Kassel, composed of representatives of the various organisations concerned.

The plan provides for the circulation of up to 150,000 Bibles, 200,000 New Testaments, 1,500,000 Portions in two years. The distribution is to be undertaken jointly by the Bible Societies, the Home Mission and the church relief organisation with the help of Bible missionaries, whose responsibility will be not only to organise distribution but to help launch Bible missionary campaigns in various parts of Western Germany.

India

At the third annual conference of the Evangelical Fellowship of India, which brought together over 250 delegates from all parts of the country last January, reports were given of work being done through Bible correspondence courses, Sunday School courses, literature distribution, radio, book clubs, Gospel gramophone records, and of plans to extend the use of these media in each of the main languages. It is estimated that over 75,000 persons, mainly non-Christian, have taken a correspondence course in the Gospel of St. John ; and many more are following other courses.

* * *

A new Bible house has been inaugurated, in Delhi, as headquarters of the North-West India Auxiliary. The cornerstone of the building, with the inscription " Thy Word is a lamp unto my feet, and a light unto my

path," was laid in February, 1953, by Bishop J. W. Pickett, the President of the Auxiliary.

* * *

The *Bible Society of India, Pakistan and Ceylon* has again started distributing copies of the Four Gospels and Acts to successful matriculation students and of the New Testament and Psalms to Graduates in Christian colleges. It is hoped that such action will later be extended to the same groups of students throughout the subcontinent, who total respectively 244,000 and 33,000.

* * *

The Executive Committee of the B.S.I.P.C., which met last February, resolved to begin work on the following projects :

(*a*) to get Reference Bibles in all the major regional languages ;

(*b*) to arrange training courses for salesmen ;

(*c*) to provide necessary books of reference for the use of those engaged in translation, and to compile reference editions and concordances ;

(*d*) to provide Audio-Visual Aids ;

(*e*) to send blocks or blanks of illustrated magazine Gospels which can be overprinted in the major regional languages ;

(*f*) to provide the Gospels in simple language for new literates ;

(*g*) to provide machinery for printing posters.

The Executive Committee further decided that, whilst still adhering to the policy of transferring the responsibility of colportage work to local churches, a suitable candidate should be selected and trained as a special Bible missionary so that he would be in a position to demonstrate to others the immense possibilities offered by the missionary distribution of the Scripture and to train others to use that method of evangelism.

* * *

The Council of the U.B.S. received a request from the Principal of Serampore College, the Rev. C. E. Abraham, to sponsor an appeal to member societies for funds in order to provide adequate protection and improved storage for the Carey Library in which are kept copies of the original translations into many regional languages made by the Serampore Missionaries. The B.S.I.P.C. supported the appeal and the Council of the U.B.S. passed the following resolution :

AGREED that the Council hears with pleasure of the proposal to incorporate an enlarged and improved Library as part of a Carey Memorial at Serampore College, India. In view of the great translational achievement of Carey and his association with the Bible Society movement, the Council endorses this appeal. It commends the proposal to the member Societies and asks them to take such steps as are advisable to bring the matter to the attention of such bodies and groups in their areas as may be interested, and also invites their consideration to the making of a contribution from their own funds.

Indo-China

From the last annual report of the B.F.B.S. Agency in Indo-China we take the following extract :

Travellers to the Associated States of Indo-China—Cambodia, Laos and Viêt Nam—are impressed with the diversity of languages, customs and costumes found among the peoples of this interesting, but war-weary land. Christian missions, and the Bible Society in particular, find in this multiplicity of tongues the challenge of giving the Word of Life to each racial group represented in this polyglot population. In 1902 the first representative of the Bible Society came to this land where as yet no Protestant missionary work had been started.

Unlike most countries the work of Protestant missions was not welcomed and for many years was greatly restricted, but throughout the country the work of translation and publication of the Scriptures has been so blessed that to-day the Word of God can be read in every area where the language has been reduced to writing, while its vital message is being proclaimed to the yet-unreached tribes and races of the twenty-six millions who occupy this land.

This has been a difficult year for all three of the States. War has raged for seven long, weary years throughout Viêt Nam and large sections of this field are still inaccessible and road travel everywhere is far from secure. To a lesser degree Cambodia has felt the impact, while last Spring the Viet Minh armies marched into Laos to rob that State of the security and peace it has hitherto enjoyed. Tension, devaluation and uncertainty have combined to increase the difficulties normally experienced in Christian work, but in spite of it all we can report an encouraging year for the Bible Society and for the cause of Christ in the land.

Cambodian Bible School students spent most of their vacation distributing Scriptures and witnessing to their own people. Good work was done in spite of adverse conditions and many heard the Gospel story for the first time.

Mass movements towards Christianity are often disappointing in definite, sustained results. Such has not been the case among the Meo and Phoo Theng tribes. Since 1950, when a student-colporteur won his first convert—a Witch doctor—there has been a " chain reaction " of conversions among the Phoo Theng tribe, and to-day there are almost four thousand Christians among them. In recent months the faith of these young converts has been sorely tested, but the trials have served to strengthen rather than weaken their trust in God.

The Lao Bible, though not in their mother tongue, plays an important part in instructing these new Christians. There are only fourteen partially-trained workers available to help in the fifty villages which have become largely Christian, but elders who can read the Scriptures have been appointed and they gather the Christians together for Bible reading, singing and prayer.

Work is being done towards the eventual production of the Word in the Kamhmu and Meo languages. Those engaged in the task of reducing these languages to writing have made good progress and it should not be too long before these tribes will be learning to read the Gospels in the language they speak.

The peoples of the Darlac plateau (Koho) are still using mimeographed translations of the Scriptures. This is not due to the unwillingness of the Bible Society to give them something better, but because we are still awaiting official sanction of the script which has been taught to large groups of Christians in this region over a long period of years.

That the Word has been sown and brought forth much fruit is evidenced by the increasing number of church buildings and training centres where bronze-skinned tribesmen meet to worship the true God.

Japan

The *Japan Bible Society* has received from the press the first copies of the New Testament in colloquial Japanese, just in time to have one specially bound copy presented to the B.F.B.S. on the occasion of the Third Jubilee. The first reports received seem to indicate that this new translation has been received favourably by the public and that the first edition will soon be out of

print. The General Secretary of the Japan Bible Society, the Rev. T. Miyakoda, hopes that the whole Bible in colloquial Japanese will be ready early next year.

* * *

Prince Mikasa, speaking at the Bible Society reception celebrating the publication of the colloquial New Testament, said that he had found the language in the new version of the Bible a great help to him in his studies. The Prince, although not a Christian who identified himself as a daily Bible reader, is now in the process of translating Dr. Jack Finnegan's book on archeology. He further remarked that the aim of present day scientific writing is to express any idea, however difficult or profound, in simple language, and he felt that the new version of the Bible met these requirements admirably.

Other congratulatory addresses were given by Mr. K. Matsuoka, former speaker of the House of Representatives, Mr. J. F. C. Robertson, representative of the British and Foreign Bible Society and the American Bible Society, Mr. Nelson of the Seventh DayAdventist Church, Rev. Mitsuru Tomita, pastor of Shiba Church who represented the churches in Japan. Bishop Hinsuke Yashiro, presiding Bishop of the Episcopal Church in Japan gave the prayer of thanksgiving.

Lebanon

The A.B.S.-B.F.B.S. joint Sub-Agency in Beirut held a Bible Exhibition and Festival in the last week of March. The Exhibition was divided into three parts, one part dealing with the Armenian Bible, another with the Arabic Bible and a third with Bibles from many countries throughout the world. Lectures were given by church leaders on each day of the Exhibition. The programme came to its climax in a public assembly and festival on Friday, April 2nd. The assembly was held in one of the largest auditoriums in Beirut and the President of the Lebanese Republic was one of the guest speakers. The leaders of the several Christian groups in the country also participated in the programme. Meetings were well attended and it is hoped that new interest has thus been created for the reading, study and distribution of Scriptures. One of the consequences of the campaign has been that the local office of the B.O.A.C. has paid for the printing and distributing of some of the sub-agency leaflets.

Pakistan

Canon Chandu Ray, Secretary of the Bible Society of India, Pakistan and Ceylon in Pakistan, brought with him to England the first copy of the first edition of the Sindhi Bible, which came off the press in April. Canon Chandu Ray, whose mother tongue is Sindhi, himself translated the larger part of the Old Testament. He also brought with him part of the Gurumakhi Bible, also printed for the first time and which it had been hoped would also be completed and ready for the B.F.B.S. Third Jubilee.

Philippines

A copy of the King James Bible, in special leather binding, has been presented by the agent of the A.B.S. to President and Mrs. Ramon Magsaysay, the new President of the Philippines. A collection of Scriptures in the languages of the Far East were also presented to the library of Malacanan Palace for the use of guests at the presidential mansion.

U.S.A.

The Moody Institute reports having circulated in 1953 over 270,000 Gospels of John, among other literature, in more than 100 countries. Gospel advertisements in newspapers were used in "closed" lands, recommending a correspondence course and offering a free Gospel of John. The

Moody Institute estimates having reached over 2 million people in this way.

* * *

Dr. Luther A. Weigle, Dean Emeritus of Yale University Divinity School and chairman of the Standard Bible Committee, announced last March that the acceptance and use of the Revised Standard Version is reflected in current publishers' sales figures. He indicated that sales of the Illustrated Edition, which came out in January, had already reached 222,000 copies in two months. Sales of the various R.V.S. editions had now reached 2,647,000 since the original edition came off the press in autumn 1952. In addition to all this, sales of the Revised Standard Version of the New Testament, which appeared in 1947, have exceeded 2,500,000. The pulpit edition of the R.S.V. Bible, released at the end of February, is also widely ordered.

* * *

Miss S. R. Barrett, *American Bible Society* Secretary for work for the Blind, gives the following report on that work for last year :—

Distribution of the Scriptures to the sightléss reached a new high in 1953. The schools for the Blind recorded a higher enrollment and there were a larger number of volumes sent to students and also to school libraries. Braille Bible Clubs were inaugurated in some areas, which brought calls for many copies of a single book of the Bible at a time and often caused a temporary depletion of stock. And requests increased steadily as newly blinded persons learned of the Bible being available especially for them. There were many calls from Veterans hospitals and from institutions for the Aged, Blind and Deaf.

New publications in English during the year were the new edition of the New Testament in 4 volumes in the Revised Standard Version in Braille Grade 2, and also the same New Testament on forty Talking Book records. The Society continues to supply the entire Bible (170 records) in the King James Version to increasing numbers in all walks of life.

Work for the Blind in other lands also expanded during the year. Large shipments of Braille paper were sent to Japan and to Korea for the production in 1953 of the embossed Scriptures. A new edition of the entire New Testament in Korean Braille was completed in the late fall ; but for the second time disaster struck as in early December, the fire in Pusan burned the Bible House and the entire stock of Braille Scriptures.

An institution for the Blind was inaugurated in the Philippines and on request the Society sent as a gift to its Library the complete Braille Bible in 20 large volumes. The embossed Scriptures were supplied in both English Braille and in Chinese Kuoyu Braille to the Blind in Hong Kong and Formosa.

In response to fervent appeals, a number of Braille volumes and Talking Book records were sent to Thailand, Africa and India. A first edition of the Society's Small Volume of Scripture Passages was printed in Arabic Braille and eagerly welcomed by the Arabic speaking blind. The first edition of the Gospel of Matthew in the Armenian Braille was also completed in December, the remaining books of the New Testament in this language being well under way.

During the year there were increasing calls for Scriptures in Spanish and in Portuguese Braille in Latin America. Work was begun on the production of the small Volume of Scripture Passages in Portuguese on 5 records.

For the second time, the Society produced for the Blind the Worldwide Bible reading bookmark in Braille.

The Society has distributed as of December 31st, 1953, a total of

171,882 Scripture Talking Book records. Beginning in 1835 and up to the end of 1953, the Society has distributed the Scriptures in 37 languages and systems to the sightless.

There were sent out in 1953 a total of 50,533 volumes and Talking Book records, making a grand total of over 423,000 distributed throughout the world during the past 119 years.

A total of 44 complete sets of the Braille Concordance, comprising 440 volumes, were sent out to ministers, librarians and Bible students during the year. No one can measure the increasing happiness which the Bible brings to the sightless when in a form which they can read for themselves.

* * *

Circulation figures for the A.B.S. have now been released. A new record has been established. The total of distribution in U.S.A. in 1953 is 22% higher than that of 1952 : 9,726,391 volumes against 7,822,644. Bibles 509,298 (526,781), New Testaments 815,732 (736,625), Portions 8,401,361 (6,559,644). The Society distributed in other countries 331,121 Bibles (298,866), 633,004 New Testaments (665,329), 4,459,477 Portions (4,582,191) a total of 5,423,602 copies making a grand total of 15,149,993 volumes (13,369,030).

In 1949, the National Distribution Department of the A.B.S. set a 5-year distribution objective of 2,000,000 Bibles, 4,150,000 New Testaments, 30,000,000 Portions. With the close of the period on December 31st, 1953, the actual distribution was as follows : Bibles 2,263,999, New Testaments 3,659,279 Portions 30,586,757, a total of 36,510,035 volumes. In four of the five years the distribution exceeded the goal set for each year.

* * *

The A.B.S. has issued a new leaflet with a list of passages of the Bible ; this leaflet refers to the *Songs, Prayers and Benedictions of the Bible.*

* * *

The Gospel of John in Spanish has now been issued in the form of an illustrated Magazine by the A.B.S.

Yugoslavia

Mr. V. M. Jeremitch, Agent of the B.F.B.S. in Belgrade, reports that, with the introduction of new import regulations, the importation of Scriptures can now be considered. Recently the duty on imported books was reduced and the duty now ranges according to the nature of the books, from 10 to 50 per cent. Scriptures belong to the 50% category. In the past, the rate of import duties made the importation of any considerable quantity of Scriptures prohibitive. Mr. Jeremitch points out, however, that on two occasions since the war the government has authorised the duty free importation of Scriptures.

The Bible depot, which had been closed until recently, is now open and sales are proceeding satisfactorily. It is hoped that with the introduction of new conditions for import, larger quantities of Scriptures will soon be available to meet the orders from certain churches, which have been outstanding for a long time.

Yugoslavia produced its own Scriptures before the war, but the plates were destroyed during the hostilities and the present shortage of paper and of manpower means that any resumption of local production is out of the question for the time being.

Miscellaneous

The Lutheran Hour, the agency of the Lutheran Church which organises religious broadcasts all over the world, reports that more than 140,000 people from a variety of nations are at present enrolled in the Lutheran

Hour Bible Correspondence Courses. There are three courses : " The Fundamentals of the Christian Faith," " The Life of Christ," and " The Life of St. Paul and his New Testament Epistles." All these courses are based on the Scriptures, copies of which are offered free of charge to listeners who follow the course.

* * *

A new Greek Orthodox Arabic translation of the New Testament has recently been published in the Near East. Morris Sigel Seale contributes the following comment in the April issue of the NEWS BULLETIN of the Near East Christian Council :

This translation, made by a Greek Orthodox for Greek Orthodox readers, seems in many ways an advance on both the Protestant and Catholic versions. Paragraphs are introduced, there are also chapter and paragraph headings which the older versions have not got. We discern exact scholarship : words not found in the Sinaitic and ancient MSS are omitted; brackets are used for words which the Arabic requires but are not in the original ; this is an innovation as far as Arabic is concerned. The translator, or translators, takes note of such a fine point as the parenthesis in between Ephesians 1:1 and 1:14, and marks it by placing dots in the text and adding an explanation in a footnote. The language, perhaps a trifle less dignified than that of the Catholic version, has the advantage of being nearer the classical as used by modern writers, and thus gains much in clearness. It seems at times as if the translator made use of the two older versions for the wording, although the order of the words is quite new. One serious fault already noticed by others is a change or rather omission in Matthew 1:25 This reads in the new version : "And she bore her son, while he had not known her, whom he named Jesus." The Greek word for "until" is omitted without warrant or explanation. This seems to show bias on the part of the translator in omitting a word which might impugn implicitly the perpetual virginity of the mother of our Lord. We congratulate our Greek Orthodox friends on this excellent undertaking which must surely be a blessing to their people.

* * *

In the same issue of the NEWS BULLETIN of the Near East Christian Council, D. Finney tells of a literacy experiment made last year in an Egyptian Christian Village, Hirz, counting about 1,000 inhabitants, almost all illiterate. Our one serious handicap was the enthusiasm of the village. Not until March were we able to catch up with the men, women and children busily teaching each other, and finally establish order. From the first a village committee was formed which met daily. The evolution of the campaign followed these lines : we learned by teaching how to teach, we trained villagers to teach, and from these teachers we chose men and women to replace ourselves in supervising teaching. By no means did everything work ideally, but the project moved forward and in six months Hirz had become three-fourths literate. From Hirz the work has spread to a neighbouring village, called Gaaweer, and a third will soon be undertaken.

The most important part of the campaign is to make real the spiritual aim of the whole effort and to produce follow-up literature. We adopted as our motto for the campaign " I want God to use my body, mind and spirit in His service at Hirz." All church members are asked to make this a personal pledge. Mr. Minis has written " Devotional Meditations " for each day of the year, which many now use. He is at present at work on " Bible studies." About a hundred people now read the Bible, and more are constantly becoming able for this more difficult Arabic.

The First Television Generation

Sponsored jointly by the National Council of Churches and by Yale Divinity School in 1951, a project was established to study the effect of current religious television, radio and motion pictures on audiences. The survey headed "The First Television Generation" took a small army of interviewers into more than 3,500 homes and information was gathered over a two-year period.

The question of the importance of the effects of TV on children became apparent in this first major study into family TV habits which showed that to-day children averaged 13 hours a week viewing their favourite programmes. The survey of America's first television generation further revealed that :

The great majority of children's TV shows were westerns, which averaged 10.5 violent episodes per hour. (Some children's programmes averaged as high as 25 violence scenes per hour.) Nearly 70% of parents favoured children's TV fare as it stands. A strongly recurrent criticism by parents was that there are too many westerns. Westerns constituted 79% of the dramatic programmes available for children. Another frequent criticism among parents was that children's TV is restricted to extremely narrow formulas—westerns and variety shows—and that there are many untapped sources for interesting new programming, notably in the classics, fairy tales and the Bible, and in science and the general information field. One-fourth of all objections voiced by parents were directed at excessive violence in children's shows. Most suggestions were for more Bible stories and Bible dramatisations.

Mrs. Alice Goddard, director of children's work of the National Council of Churches, comments on the findings of the foregoing study :

"The industry and its sponsors cannot escape their obligations toward the child audiences they are reaching during their most formative years. Television has produced fine shows which demonstrate an active concern for children and a desire for shows that will enhance rather than destroy high human values. The men responsible for writing, producing and programming need materials and help. This means that there must be leaders in education and religion willing to give time to learning the requirements of this medium. Just as television is important to us, we are important to the television industry. Church and school groups cannot afford to overlook their responsibility for parent education so far as television is concerned."

A useful bibliography

The April issue of Education Abstracts (vol. VI, No. 4) published by the Education Clearing House of Unesco, is devoted to "Visual Aids in Fundamental Education." It gives a rapid but most useful survey of the main regions in the world in which visual aids are systematically produced and used in connection with fundamental education, and of recent publications on the same subject. One group of books reviewed deals with the principles and problems of Audio-Visual Aids. Another group includes publications with programme activities, with special techniques of production as distinct from the techniques of use. A third section covers some of the teaching material produced by agencies concerned with fundamental education.

A new film on the history of the Bible

"Our Bible, how it came to us" is a long feature film just produced

by the A.B.S., in black and white with sound. This is the description prepared by the Visual Materials Department :

One of the greatest stories of human history is that of the transmission of the Bible. The principal elements in this story, from the first century A.D. to the present, are set forth in picture, in dramatic action, and in narration in this film.

It has been designed by the Society first of all as a general educational film for members of the churches in America ; second, as a source of materials in motion picture or filmstrip form for education in church schools at various grade levels. It will also be available for educational television, thereby, we hope, reaching a considerable section of the public.

A third purpose is to provide the principal elements for similar motion pictures and filmstrips in other languages and for other lands. The current edition of this film leads to the English Bible in America. It is anticipated that by substitution of scenes related to their own Bibles and with sound track in their own language, other national Bible Societies will be able, at manageable expense, to tell the story of how *their* Bible came to them.

In the telling of the story much effort has been expended to secure authenticity, clarity, and sincerity. We have tried not only to include the "high spots" of dramatic issues of conflicts and martyrdom, but also the equally essential labors of copyists and printers and the part played by humble believers in the Word of God. The effort for authenticity has been applied not only to the episodes and proportions of the story but to innumerable details—the appearance of buildings, costumes, facial characteristics, methods and materials of writing and many others. The pictures of manuscripts and books were taken as far as possible from the documents themselves. The resources of the Morgan Library, the New York Public Library, the Metropolitan Museum and the Cloisters, and some libraries abroad were drawn upon in addition to the rich collection of the Society's own library. For example, when Tyndale is seen at work in the film, he has before him contemporary duplicates of the Greek and Hebrew texts he actually used.

The script was in substance prepared by the staff of the Society with professional assistance in the first draft (of several !) and at some other stages. It benefited by the criticism of a number of authorities in the fields of church history, Christian education, and visual materials for church use.

The film has been produced by Caravel Films, Inc., New York City. Mr. Mauri Goldberg was the director. The more than 250 actors, not including the volunteer local church congregation and pastor, were members of the Screen Actors Guild. No actor plays more than one part. (The hero of the story is the Bible itself.) Mr. Eliot Sharfe was the narrator. The musical background is from recorded music by permission of the American Federation of Musicians and several record companies.

It is anticipated that supplementary leaflet material will be available by autumn (possibly before) and that filmstrip sequences will be ready in about a year.

The film is issued in two forms :

Three unit forms :		Rental fee
Part 1	(The formation of the Bible) 26 minutes ...	$8.00
Part 2	(The Bible spreads across Europe) 27 mins.	$8.00

Part 3 (The making of the English Bible) 35 minutes $9.00

This is the recommended form for church showings. It is very important that the parts be shown in sequence, and not too many days apart. They should not be shown as separate films.

Continuous Forms

One hour and a half. Rental fee $22.50. This is for use where special circumstances require a continuous showing.

For the present the film is available only for circulation in the United States.

A BIBLE RALLY IN PARIS

ON May 21st, the Wagram Hall, the largest of its kind in Paris, was completely filled, with nearly 200 standing for lack of seats, for the big meeting organised by the Alliance Biblique Française under the chairmanship of Dr. Marc Boegner. The title used on the posters, invitations and handbills was "The Bible, the book for everyman." The main purpose of the organisers was to prove to the people of to-day that the Bible—this old book which is always new—could exercise a blessing on all mankind, without acknowledging any of the barriers of race or social class which men have too often succeeded in erecting.

The presence, alongside the chairman, of a speaker from the Cameroons, of a Russian, a Pakistani, a Japanese and even of a Frenchman, was a living witness to this, and it was indeed the intention of the committee of the A.B.S. to make this gathering an occasion for the spread of information and for public witness.

The choir of the Salvation Army opened the proceedings with a splendid anthem, thus helping to create the right atmosphere. Pastor Koto of the Cameroons was the first speaker. With an enthusiasm only equalled by the faith which inspired him, he gave an impressive witness to the work of Bible distribution and to missionary work in Africa.

Major Dolgin, of the Salvation Army, showed the central place given by his organisation to the Scriptures. He also told how, when he was a young student in Moscow, and was tormented by the questions with which he was faced, one cold night, in the street, he read by the light of a gas lamp the 12th chapter of Acts and was immediately converted, which fact completely changed the orientation of his whole life.

After this stirring witness the chairman read Psalm 23, which the choir rendered to perfection. He then called upon the Rev. T. Miyakoda of Tokyo, who showed the extraordinary development of Bible distribution in his country and how the Christian faith brought to his compatriots the certainty that they were seeking for in vain in their ancestral religions.

These three speakers from overseas were followed by Pastor Henri Eberhard, of France. In a message of rare power, the speaker set before each one present his responsibility in relation to the Bible. He showed those who already possessed it that it was not sufficient to have a copy, but that they

must read it, love it, possess it and live its message. Those who did not yet have a copy he reminded that a unique opportunity was offered to them to-day to acquire it and to listen to the message which God had in store for them, from the first to the last page of this book of truth.

After another anthem Canon Chandu Ray of Pakistan, spoke. His smile alone was sufficient witness to his joy in possessing Jesus Christ in his heart. But the moving description of the circumstances which led him to find in the Bible the truth after which his soul had thirsted, will for long remain engraved on the memory of those who heard it. One of the most wonderful fruits of this conversion has been the translation of the Bible into the Sindhi language, which Canon Chandu Ray has just completed after having devoted eleven years of arduous work to it.

Dr. Marc. Boegner, President of the A.B.F., added his own personal experience of what the Bible had been and still meant in his every-day life. He was happy to think that in the midst of the sad and disquieting problems of the present time, there was a real return to the Bible, not only in the Protestant churches but equally in the Roman Catholic Church. He concluded his remarks by thanking the speakers for their enriching witness and invited the audience to finish by singing the well-known hymn : A toi la gloire, ô Ressuscité !—which served as both prayer and as the expression of a renewed consecration to the Saviour revealed to us through the Word. For many this rally will have been the turning point for a new life rooted in the Bible, this book of everyman.

* * *

Dr. Pius Parsch

Herr Karl Uhl, Secretary of the Austrian Bible Committee, writes :

" In the death of Dr. Pius Parsch, the Bible movement of the Roman Catholic Church of Austria has lost its founder and thus the man who has been the inspirer of this important work since the end of the first World War. In him we have lost a valued friend who not only had the keenest understanding of Bible distribution in Austria, but who was also genuinely interested in the furtherance of Bible distribution in the whole world. In his monthly paper " Bible and Liturgy," which he had edited over a period of many years, he constantly paid recognition to the work of his Protestant brothers in the service of the Bible.

" During its regional conference in Vienna in September 1950, the U.B.S. took the opportunity of inviting Dr. Pius Parsch to give a lecture on the Catholic Bible movement, which was published in the U.B.S. BULLETIN No. 5. In this connection it is interesting to recall that during the Conference Dr. Parsch, when asked whether he thought that the Catholic and Evangelical Church could observe a Bible Sunday together, he replied, ' That would be very good. I would do all I could to bring this about. It would be a sight for men and for angels, and for the world it would be a good thing. In any case our task is at least to create a warm, friendly atmosphere. After all, we are brothers.'

" It is our hope that the Catholic Bible movement may find a successor to this man who blazed the trail for this important work, who may in the same way go forward indefatigably in this work begun by Dr. Pius Parsch. The Austrian people have urgent need of the Bible."

World Circulation by National Bible Societies—1953

Country	*Bibles*	*Testaments*	*Portions*	*Total*
AFRICA	23,300	1,401	879	25,580
North	4,421	7,271	50,975	62,667
South, South West	49,333	25,553	12,873	87,759
East, North	83,139	35,386	43,719	162,244
Rhodesias, Madagascar and Portuguese E. Africa ...	41,187	40,805	7,200	89,192
West and Equatorial :				
Angola				
Belgian Congo	5,000	11,000	11	16,011
French Equatorial Africa ...				
French West Africa				
Gold Coast				
Liberia	1,675	142	7,107	8,924
Nigeria				
Sierra Leone				
Spanish Guinea				
St. Helena				
Sudan	564	5,640	17,064	23,268
ARABIA				
ARGENTINA	20,334	26,868	494,092	541,294
AUSTRALIA	43,551	174,787	97,050	315,388
AUSTRIA	10,101	4,829	25,822	40,752
BELGIUM	6,282	2,573	14,927	23,782
BOLIVIA	4,013	7,256	23,742	35,011
BRAZIL	18,575	8,860	227,625	255,060
BURMA	7,366	6,021	23,041	36,428
CANADA	77,507	77,645	226,468	381,620
CANAL ZONE	958	657	14,328	15,943
CHILE	8,454	15,016	64,680	88,150
COLOMBIA	4,698	4,828	56,091	65,617
COSTA RICA	3,032	3,721	54,107	60,860
CUBA	12,972	21,006	338,547	372,525
DENMARK	22,066	48,127	6,787	76,980
DOMINIAN REPUBLIC ...	4,323	4,805	44,479	53,607
ECUADOR...	1,724	2,040	21,684	25,448
EGYPT	3,841	4,909	30,905	39,655
EL SALVADOR	3,661	4,290	67,059	75,010
ENGLAND & WALES	373,158	488,976	252,535	1,114,669
ETHIOPIA	1,277	667	7,429	9,373
FINLAND	62,751	34,360	5,510	102,621
FRANCE	31,139	37,937	134,573	203,649

Country	*Bibles*	*Testaments*	*Portions*	*Total*
GERMANY	420,129	242,176	307,221*	969,526
GREECE	4,439	75,524	24,699	104,662
GUATEMALA	9,709	11,641	115,821	137,171
HAITI	5,060	8,478	7,533	21,071
HASHEMITE KINGDOM ...	1,870	2,370	4,939	9,179
HONDURAS (British)	2,524	4,006	34,727	41,257
HONGKONG	18,407	14,926	156,400	189,733
HUNGARY				
ICELAND	37	42	537	616**
INDIA & CEYLON	46,419	46,654	697,148	790,221
INDO-CHINA	2,434	405	111,807	114,646
INDONESIA	4,633	65,949	130,043	200,625
IRAQ	634	885	7,640	9,159
IRELAND	5,823	9,130	24,166	39,119
ISRAEL	10,582	301	5,171	16,054
ITALY	6,587	5,668	108,099	120,354
JAPAN	39,420	325,047	1,177,580	1,542,047
KOREA	20,512	235,754	519,398	775,664
MALAYA(B.F.B.S. & N.B.S.S.) ...	12,780	7,203	146,195	166,178
MEXICO	32,311	25,470	208,486	266,267
NETHERLANDS	120,473	34,795	44,634	199,902
NEW ZEALAND	20,532	11,499	16,202	48,233
NICARAGUA	1,428	2,431	23,006	26,865
NORWAY	30,589	75,215	4,624	110,428
PACIFIC ISLANDS :				
A.B.S.		1,700	300	2,000
PAKISTAN	46,368	46,864	710,632	803,864
PANAMA	2,925	1,565	36,017	40,507
PARAGUAY	5,234	5,197	87,634	98,065
PERSIA	390	520	24,708	25,618
PERU	15,240	9,881	106,859	131,980
PHILIPPINES	24,282	16,626	106,197	147,105
POLAND	10,337	7,131	26,894	44,362
PORTUGAL	5,085	11,697	111,549	128,331
PUERTO RICO	13,594	16,626	201,979	232,199
SCOTLAND	43,187	45,948	31,593	120,728
SPAIN	3,062	1,945	13,426	18,433
SWEDEN	3,092	22,630	9,082	34,804
SWITZERLAND	2,080	216	223	2,519
SYRIA-LEBANON	3,923	2,909	32,119	38,951

** Circulated by General figures not received from Iceland.

* Including Youth and Family Bibles, School Bibles etc.

Country	*Bibles*	*Testaments*	*Portions*	*Total*
THAILAND	908	2,470	282,524	285,902
TURKEY	951	1,126	14,747	16,824
U.S.A.	509,872	817,096	8,422,483	9,749,451
URUGUAY...	5,235	5,197	87,651	98,083
VENEZUELA	12,121	13,168	194,893	220,182
VIRGIN ISLANDS	667	24	800	1,491
WEST INDIES	31,846	10,619	113,981	156,446
YUGOSLAVIA	4,019	1,027	2,000	7,046
PALESTINE	1,770	2,369	4,941	9,080
EUROPE (unspecified)	21,584	15,771	341,363	378,718
Miscellaneous	103	482	141	726
Grand Totals	2,515,609	3,373,749	17,212,121	23,101,479
1952 Figures	2,601,196	2,904,824	16,401,358	21,907,378
1951 Figures	2,643,495	3,231,348	17,392,207	23,267,050

Correction

In the account of last year's Bible campaign in Geneva, reported on page 42 *of* BULLETIN No. 17, *the body referred to in the last paragraph as having been responsible formerly for colportage work in France was the Evangelical Society of Geneva, not the Geneva Bible Society.*

Contributors to this issue :

DR. OSKAR SOEHNGEN is Chairman of the Evangelische Haupt-Bibelgesellschaft and of the von Canstein Bibelanstalt in Berlin.

PASTOR RUDOLF VOLLENWEIDER is President of the Federation of Swiss Bible Societies.

MRS. WALTER SUTHERLAND is a Vice-Chairman of the National Bible Society of Scotland, the first lady to hold that office.

DR. ROBERT TAYLOR is one of the General Secretaries of the American Bible Society.

MR. EDWIN BARKER is Education and Religious Work Secretary to the English National Council of Y.M.C.A's.

THE REV. D. T. NILES, of Ceylon, is Secretary for Evangelism of the World Council of Churches.